M 1967

Tuesday, Nevember 17, 1970

"Barn

Group I

MR. NYLAND: So, welcome to the Pacific Cosst. It's the last Thesday. It's the last week. I say it as if it is a funeral,, let me assure you it is very far removed from that. an idea that I'll die already. I'm still very much slive, very much interested in Work, very much interested in what you call this if you want to call it an organization, very much interested in all activities which will take place. the pattern a little bit, I probably will be much closer to some of you than you now realize. I will keep on with the particular fight to make sure that when you talk that in my opinion you don't talk honsense, that you will remember what it is to be exact. and of course that such exactness is based on experience. One can be quite exact without experience when the exactness is only in your mind. The value of course of exact language is only based on experience otherwise the exactness won't help you; it is good for a dictionary, but not good! for your life. - So, don't worry - too much. At the same time of course you do become a little apprehensive, because as yet you don't know what will happento all of you, and it will be very interesting for yourself to seewhat will happen. How much do you know yourself? How much is there in youthhat wishes

to continue without a direct stimulus of these kind of meetings where I have to be, and also have happened to be? What is within you that you wish? How will you maintain yearsalf? Where will you get your own self starter?

You see the last Guest House meeting Sunday to. It's very good, there is a realization of cestain things that havento be done. There is also an exchange. The beginning of the meeting was very good, and then someone had an unfertunate ides of talking about seap, and the making of seap, or then, I think, after making it selling it, perhaps I think in the Bakery. I do not know where. Let me assure you that nothing new is going to happen in any activity unless I will know be-If you want to experiment with yourself a little bit, it's all right, but no activities will be started unless I know when you want the blessing of the Chardavogne Barn. Scap is nonsense, absolutely didiculous, when there is such a tremendous ammount of work to be done at the Guest House itself. Straighten out the Coast House first. Clean it up. Be proud of it. Wake responsibilities for that. Assign if necessary a certain task to some people who happen to live there and whose taski it is then to see that it is attended There was enough description of certaink that ought to be done. Why don't you do them?

What will 1971 bef for all of you? Maybe you will see certain phases and certain aspects of me which you won't like at all.

Maybe I will not mince any words about cartain characteris-1 tics which I don't think belong to a man, and it will always be my opinion of course. What else will I speak? Do you think that the word of Gurdjieff comes through my mouth, or that it is God? I talk the way I feel, I believe in certain things which may be based on my experience, but then I start to compare it with what I consider an ideal for a man and trying to be reasonably about that, and give such an ideal characteristics, and then I start to compare myself with that ideal, and then I see where difficulties arise, and where perhaps the ideal is not good because it is not high enough, and that I'm apt to put a little water in theL wine and dilute things, and maybe I cannot always find the strength to live up to what I believe is idealistic or right or good or harmonious for a man. But only to the extent that I can believe in it because of my own experience and my own attempts will I dare to tell you what I think is right or wrong from that standpoint, and it is of course that kind of a personal standpoint, you might even say subjective, and as close to objectivity as I will try to make it and know how.

Don't think that I will be autocratic, but I will be very strict and very strong as long as I live on this Earth, as long as I have anything to do with this kind of Work. There are certain vices in the Group still. I mentioned them the other day a little bit. I mentioned gossip. I don't want gossip. I want small groups to talk about Work. I want them to be affected by what they talk about when it has to do with their inner life. I want it to permeate into

them so that after such a meeting is over they adhere to some of the ideas expressed regarding their Inner Life and that it has ato continue to flow over in their behavior the next day and the next day and the next day. I want this effice not to be a central point of all kind of information that is gathered and discussed-left and right without and with criticism. I want nermal people. I want them, you mighttsay, ambitious. I want them to be honest. I want all of you to understand that life is worthwhile to live it, and that for that certain requirements are quite necessary. See is fairness, reasonableness. is honesty and no hypocrat-hypocrasy. Another is ambition and a wish. Another is strength to try to adhere to certain principles, and well define principles still more and more as we go along. It's not going to be wishy - washy. It's either 'yes' and it is the right kind of a thing to do or it is 'no' and then it will stop. Do you think that God is always loving? Sometimes he is an expension. Esometimes maybe even He kills people because it's not right for them to continue their life on Earth. It's not always that those who are loved by the GodsAdie young.

We have an aim. At least that's what II think, and I interpret your arrival here and attendence to meetings in that light, and many times I trust you for that. There will be a meeting on Friday, the so-called Bostonian meeting. Everybody is welcome if you want to, maybe not to ask questions if there are questions. It is the last Boston meeting in

a series of four, so I'm a little bit bound by what I l intend to say. Saturday evening there are Movements to which some of the Boston people can come. The meeting will be at 5:30, that Movements, no Coffee. I will only talk a little bit at Lunco, and in the evening when we go to Music. Music will be at 8:00 on Saturday, and from now on it will be at 8:00. Sunday will the last be othe last Meeting - official, at least of this type. We will have it at Eunch. I would like to say certain things them, in a certain way about future, about possible cooperation, about working together of all different traups, of the intention which should be there, and how perhaps we can go about f realizing that, and actualizing conditions alt's not necessary to have your own little group as yet in discussing my funeral. I'm still here, and you will still know it. f Don't talk nonsense as yet. That you want to have (a) chance to see each other and exchange, it's logical -it has been like that already for several years. Deere's nothing new in it that I stop a couple of meetings. Work continues for all of us. Maybe not entirely in the same way, but quite definitely the same in principle, and particulary when the emphasis will be more and more endSaturdayband Sunday, physical work, contact with each other, and small groups in which I have great belief for anyone whene I've explained it-who wishes, and who can trust and not to have groups unless you can trust each other. Don't fall in a trap.

It's not necessary to have a little group with people you don't like or who hate you. Don't. It will not have any Because you never will let your hair down, you never will understand each other. and you ; able to talk seriously and honestly about work on yourself. Don't meet on that kind of a basis. Take 2 or 3 if you like, instead of 6 or 7; but don't just meet because it beppens to be a nice little bit of semething or perhaps even you feel inclined or think that it is necessary, or that I will look at you and I will be surprised or praise you in any way that you have a little meeting. I don't give a damn! I'm interested in your Mark, how you will Work and how you will grow up. That's why we are talk -- talking. That's why we are here. PYou must still thy to understand it, I have no particular meaning for you, not for any one of you. I just happen to be here a little bit as an envey from Gurdjieff taking over some of the things that I we explained a few times why I defwhat I'm doing, and I believe in it because I think it is really necessary to understand Life, and perhaps to help you to understand it if you wish. have to be strict first in your ordinary existence, and you don't have to look up to me. Attend to your business. it right, as well as you cans If I can help you in any way I'll be glad to talk about things and give you mybideas of what I believe in might be right as for as Work is concerned my word--my--my answers, for the time being remain law. It doesn't matter if you agree with it. It may be because you

den't understand it as yet, and maybe who knewsthat you will knew mere than I will knew. Even that
doesn't bother me very much. The knewledge that I have
as experience is my ewn. I'm glad to talk shout it at times
and at times I have done so to try to open up in certain
ways what I believe in and to communicate it to you and to
share it. But otherwise, nothing special. All I require
is respect. That's the least you can give me. For the
rest I can be quite independent. It's not that I will
prevent you from caring for me. That is all right provided
it helps you.

I have to say these things so that there is no misunderstanding. I den't want to occupy the wrong kind of
a place, not even in your estimation. I'm a very very,
simple man. And I den't acquire and I den't wish anything
special for myself, because whatever I wish to take with
me that I can keep and keep and make For myself.

Last night, the Monday meeting, very good. The after meeting quite right, a little skirmishing, a little bit of misunderstanding, still to be ironed out, several things of course personal interpretation, not entirely understanding maybe, but gradually, I feel, very much, to come to conclusions which are right and which I would consider exactlanguage.

There are always a few things that come to my mind when I listen to them. In the future I will make little notes and

I will either digtate them for you to play if you wish at 766 meeting of certain thangs that I believe could be helped, perhaps elucidated But for the rest. I hope you continue. The same applies to the Phyraday groups. Centinue. I said that the nucleus meetings gradually will be the right kind of meetings. It will take a little time. When I say in the midst of a meeting like I did Wednesday, "Why den't you Work now," I said it with a very definite reason. I face an audience and I see them . I see them tight, strain on their faces, sometimes a little bit shifting from one place to the other, some of course quite intent, wanting to listen, and that is right, and in the midst of that, I "Well, we talk about Work, why not now?" in ereer to remind them that there are times during the days and in one's life where one can introduce work, when one can have the thought and the wish to Work, and for that them one needs a little reminder and thene I look and I say, "Why don't you?" Now it does not mean that you can. When it's a question of being able to work in a variety of different kind of conditions, such conditions sometimes may be extremely difficult, particularly when you are physically and intellectually engaged in trying to listen, even if the ideas are about Work, that it requires your attention. Attention means t that energy flows in that direction. You can not divide foody your attention. You can divide energies, and then make out of them different kinds or forms of attentions And so when it is asked or suggested why not work now; why not

now remember your self, why not new come to the conclusion that you happen to sit there, and exist, and the acceptance of that kind of life existing in you to be reminded that at that time there may be a moment of a realization; and maybe it doesn't last longer because there is the continued influx of ideas and concepts which you listen to and they require that attention and practically all attention will go to the wish to continue to listen and then understand and to take it in, and then of course shere is very little emergy left for something else. I know that well enough. It is difficult, and at the same time I say, remember."

Gurdjieff every once in a while in Movements would say gust one word, and we were engaged in rather difficult Move= ments, to make- I've explained it to some of you, I'm sure where he was in the last visit, helding his hands on a chair-the back of a chair and looking at the group as a whole. I was very often back of him. It was my particular speciality. Sometimes I was in the Group. Sometimes I wanted to look at the Group, and he allowed it - thank God. And then he would simply say, "Remember your self." Sometimes he would say. "Work." He knew well enough how difficult it was for us to be awake or even aware. But still he would say it, and we would be reminded of the existence of inner Life. That's all that was necessarye So that one does not become so completely engrossed in an intellectual pasttime. It does not mean any more than that . WAnd when the -your -- the boy who wanted to try it and could not do it, the answer that was given to him was very good. Absolutely no

fault to find. It was difficult and fert the time being for a new fellow, don't try. And I didn't mean that any one even should trywit after I said it in the midst of a meeting, stopping - as it were- and then again centinuing and introducing the present into the flow of time. That I am sorry it caused a was the whole meaning of that. You apoke about openness. Openness little disagreement. is not only relaxing. Of course when one relaxes one prepares for the possibility of not having tee much energy f flow into ordinary unconscious existence. Of course it's quite logical that one wants to relax as much as possible, as it were to purge the intellect and the feeling and let them flow out, drain, drainds, if you explain it, explain it more in detail. Some remark was made about that in the after-meeting. It's quite right. Den't let it hang, because people dan't know what is meant by draining. They just have an idea, but it doesn't .- they don't know, because it is not relaxing in the ordinary sense. It is relaxing as if actually something is flowing out. Relaxation in ordinaby life means a relaxing of muscles only. WDraining is quite different. Draining is purging yourself of extraeneous material which is not needed in your brain because you dend/it don! I have too many -- have to have too many thoughts, and your feelings, your solar plexus does not have to turn abound too fasts and your heart need not go pitterpatter. Just slowly, with breathing and f use your arms and your legs and toes to let such material flow out.

I've explained it ence in a while comparing it to what in physics is called an electric wind I don't know some of you/ele a little old timers probably remember When a Legden jar is charged and the ball of that Leyden jar has been extended into a point, and the jar is charged with electrons - or electricity, it flows out through that point, and when you out your hand in front of it, you feel that, as a current, like a little wind coming from the point and from the parce (which is charged. It is like thet. It is like that wind of material which I say is extraenous in the bady which can come out through your fingers and through your toes and leave you, and then leaves the body in a good state, of course relexed, but also emptied and able to maintain its life whi with very little energy to be used, and at the same time very little attention to be given to the existence of the body sutomatically unconsciously. Then as a result of that, there is energy over more than usual, which is not used at that time and has accumulated in certain parts of the body and is available to be concentrated in the form of a wish, which wish then changes into an attention to be paid to the creation of an'It to the best of opes knewledge and ones feeling with the intention of such an I to exist and certain task or activity, which we perform for oneself call an observation or recording process. This particular state of man when he is relaxed and then has this wish for

wanting to Work means that the energy which is then used and having been converted - and I ve explained many times that such energy has to be converted. You see, you can not convert your attention, it is of a certain kind but you can convert energy, and then energy can be made into a different kind of attention. To be attentive. To be at the tension of the activity.

The creation of an 'I' and the formation and one hepes the execution of this kind of a process which we simply w call a triad dynamically moving or being set into motion, creates in a person an epenness because of such activity. The openness is now for the purpose of taking care of information which one has not seen before or sees new in a diffearent light because the facts become more and more irrefutable and objective and add to the total knowledge of oneself and particularly and particularly because the rule is not to like and dislike or to classify them, bu they have to beaddadded, and they are not always desirable to look at or to receive them, and the openness means then, to become unprejudiced, to I let it enter because it is an objective fact. That is really the meaning of epenness. It's not a relaxation. It's much and much more than that. It's a realization for enegal? that one enters into a new world in which a person stants to function a little differently and has at his accommand different kinds of facts, and some he can fuce, and some he need not fuse because

they are there without any question and he can not get rid of them because they are the truth. When there is truth in a fact it will stick with you. You can not eliminate it. The truth will always be with you when It is once there. You may wish to forget it but it is like a word that you can never forget, at the proper time when you need it-and sometimes maybe you are engaged in semething else, the word of truth will come and disturb you. For that reason one has be by as I say - open to all kind of information flowing in. Sometimes it includes knowledge from the outside world which is given to one. Also for that one has to be open, because you may not have understood what was meant, Wand new because of a new kind of a viewpeint, you may be able to understand things which were a closed book to you befored, and it is very good that that can happen because if you are then epen enough you may be able to extract information from sources which originally were there but you never know . I One leses ones color blindness.

One-leses-enes-epler-blindness--when-ene-talks-about
a-person-wanting-to-observe

when one talks about a person wanting to observe, what is observed? The manifestations. For beginners one talks only about manifestations. One talks about aliveness, and alertness. The does not talk about the Life within a form. It has been many years before I used that kind of expression. Don't use it for beginners. They have absolutely no idea

what you are talking about. The observation process is an awareness of a manifestation of the body. It is not really the body. It is the manife station of the body which of course is the body itself, but only made because there is life in the body, but you den't have to explain that. II say once in a while that when one keeps an observing that gradually the manifestations become transparent, but only when one has many times tried to become observant of oneself as one behaves a and the awareness then has to do with a manifestation, and it is for that reason that this word 'impartiality' has to be--has to enter. Because it is exactly the manifestation I am critical about. I'm not critical about my aliveness. Because that I'm willing to admit that it exists and when I try to say, it is independent of the form, it's only to make it easier what is meant by impartiality. A But in the beginning one does not know such things and one should not talk about it, because they don't understand it at all. They see themselves in an orkdinary life. They remember themselfes. They look in the They de remember very well how they were. When they lift up a weight from the floor, they see that body. They know it, it was bending ever. It was lifting up certain weight or whatever. It stretched. The body itself stretched out again. They stead up straight. All of that Everybody knows that Leave simultaneity out, please. It does not come at this time. We one understands

the concept of a moment, and it is not used to make Work easier. All it dees is to make them think about a moment without experiencing it. AThey can not experience it. cause they have no registration. I've said many times that the mind is incapable of a registration of the presence present. It simply means that the mind is associative, and it can not function independently in rates of vibration in a section where there is - I call that again and again - a virgin field, where there is not as yet any speilage of the mind itself. And when then the mind can be trained to receive facts without interference of any kind of a form of feeling, & any kind of a d dictating to that what is a fact , putting it in a pigeon hole because there is no relationship. fact remains a fact in that part of the brain. associated with it. Nothing is liked or disliked about it. In that kind of a brain, a moment can be understood but it will take a long time before that little house is built, And before the little 'I' starts to grow up a little bit in an atmosphere of objectivity. B Objectivity and a moment belong together. Thoughts and a minute or a second, they belong to gether. And to reduce in ones mind the concept of future and past and make join into the present is intellectual gymnastics. It is not objectivity in any It has to be experienced first. Like one says, a flash of a moment which is accidental, and then the recognition ebs of that moment for which one has no credit at all gives one a taste. And athat happens. And it happens when the totality of the brain is at that moment not engaged in any

other kind of uncensoious activity, and because of such a shock, all such activities of an uncenscious kind is stopped, and then the mind as a whole experiences a moment of existence of oneself. So leave apontan -- what did I call it K-- simultaniety out.

- SIDE TWO -

The reason - all right? - the reason why I happen to think about spontaniety is - you can blame the West Coast for that - in a recent tape they were talking about it and I thought \$I ought to say something shout it, and all of a sudden it comes out of recesses of my own mind. And them I forget how to preneunce spontaneity, this bad sometimes, the mind you know how it functions. 2 Simultaneity -it is a result of impartiality. It's a logical going over When Impartiality is really the elimination of form, Simultantety is the elimination of time. And one always has difficulty in understanding time, until you start to understand space. And one slways starts with the three d dimensions in space, as movements of a certain point, and when the three dimensions have been understood in the forma tion of a body and becoming a tu--a cube, then one talks about the first dimension of time and links up the movement of a point in space with the a time length needed for such a movement.

So first we talk about impartiality, and then quite logically it will be quite easy to go over into the other triad of the time dimension. Now impartiality, or the result of a certain experience. Monday evening still has to learn

to stop a person, or to be much more inquisitive. said a few times I like to knew when I talk to someone what his daily work is, in order to get a picture of the It is not for the reason that I want to give In all probability be him a task for his daily dife. never could do it. It's not a question that they won't try, and as you know everybody will try tod do it in the most difficult conditions first, and that is a little bit stupidity, but it is understandable but it when one wants to knew where a person lives what he is busy with! during the day, even if he has to earn a living, the kind of surrounding he may be working in, what it is that really constitutes at beast eight hours of the day of his lifed. When it is important, // when one knows that, / how to suggest any kind of task, if you want to give a task or if you want to have a suggestion or if you want to know how to answer. But when a person says he is aler and he spends the time that he has before he goes out to an office or whereever he went and then goes out the door and then says 'now he'sd going to Work or make an attempt and then nature let him slip, and then he goes down and then semenow or other he says he sees himself. Please in the future tell him it is not Work at all, and don't give him even the benefit of the doubt. The fact that he slips does not mean that he has an experience of sejectivity. Just imagine: a fellow falls on the floor and slips, you think he's objective? Don't be silly. He would say, "God damn it" or whatever happens, to come. Nonsease. Noone is objective at that time.

of course he remembers falling and is as if something perhaps even is separating from him and then perhaps talking or what. I do not know. But don't fall for that nonsense. It isn't Work. When he is alert, where is Work then? Always reduce it to very simple activities before they go out of the door.

When they dress, they eat, when they put on a coat or a pair of trousers or shoes, or things of that kind, go up and down the stairway, remove a chair, sit down, get up and so forth. That's the time. When they cut their bread or get jam on their particular piece, whatever it is they do at that timewithout talking to anyone they really, because as soon as you/start takking they lose themselves. If Everybody must know this by experience.

How soos one start Work? And where you fail in Work, you must know that. Tell it to them. They're not any better than you are. You've gone through all of that yourself.

You know it.

And then that old - how will I call it - bromide: There is med, and now I create 'I', and now there is something else that observes this 'I'. It is stupidity. If this third one, athis second observation process observing 'I', does that one observe 'I', the first one, observing? That's the question. What is this triad? It doesn't exist. It's a little bit of nonsense in your thought about the process that you try to put in activity, and you call it observation or becoming objective or conscious and the creation of 'I',

and then something else looking at that 'I'. What for?

To think about it? Where is the activity of 'I', W-Su

such'I', and where is poor little me? We always talk about

little 'I', Talk about little me. What is me in the presense of such 'I' if created and endowed, and wishing this

'I' to function, and really to give me information s-oug

about myself, or if you wish, an /'I' as a light present

to me, and then this poor little me recognizes light, and

sometimes I've said, to becomes a little aware of the existence

of an awareness on the part of 'I'.

But it has to be explained. You just can not say 'it isn't so' and then let it go. When you criticize him because of that doesn't work, you have to tell him what will work. You have to take people by the hand when you want them to learn. You have to dig into their psyche and see where it is sick, because you get all kind of things from them, and don't allow them. Be very nice and kind andunderstand and go along with them a little bit so that they understand that you know what are they talking about even if itsis nonsense. You don't have to tell them immediately that it is nonsense but after a little clarification it ought to become clear to them that it is nonsensical to talk about ordinary life when one wants to talk and wants to convey concepts of Inner Life, concepts of a consciousness, concepts of a freedom, concepts of certain things existing not of this world but of a higher level of being as it were brought down intos called an entity or even personification, an individualization of an 'I'm representing

something of a higher level coming down to one, representing God, or a messeager from God, which of course it is, because that 'I' tells you about objectivity. That 'I' tells you The 'I' will give you the information how to become free. of impartiality. Will tell you about awareness. ordinary language in which awareness is used semetimes as a word. When you hear that step it immediately. him that is reserved. That word is not used by us unless we know what we mean. You know, it's like a reserved You don't sit down. It has a label, "reserved". You don't sit in a restaurant at a reserved table, unless you have reserved it. So, it is such foolishness to let a person just go on and talk talk. But him down immediately. I ve tried to tell you several times even last week I said "where is Work, then, explain, what did you do?" Don't allow such, I made an effort - what? Where was what? What was this effort, as a result? Where is that 'I' we talk about? Was it there? Separation? How did you know it was separated? What did it to you when it was separated? What kind of proof have you for yourself that it actually was there, & separated? Otherwise don't talk about It. It may be separated in your mind only as a hallucination, wishing it to be there. Was it rectuelly there? When one talks about a light, there has to be that kind of a source of light, otherwise again den't talk Try to avoid "I think it's the right direction at words of that kind. Den't say them. You say "I agree with you. It beens out my own experience, fes it is. If believe, I-believe the way it could -- something could be resched. Den't make it a cliche. Circumscribe it so that the other payson knows that you have

really understood it. Don't be drowned in their discussions or descriptions. Pin them down. Where is Work? Where is your state from? What is this in ordinary life that makes you depressed? Have you any desire to create something for the sake of creation? Is there a wish which gives you joy that you can make something in order to find out a larger world which is all yours and new? I called it the other day adventure, that it is open to you so that you then can discover and uncover. Even if that what you uncover is not always palatable. at least it's worthwhile to know that that is there and maybe that that is you. "Such simple ways one can explain Work. Don't give them the task to just sit down. You can tell them . "when you are sitting and you get up". Make them always become more active. I've used -- of course I've used many times certain things for certain people. When it's difficult to understand terms of 'awareness' and to go over from alertness into awareness, I've teld them every once in awhile, "close your eyes and see if anything remains about the knowledge of the existence of yourself." And when I've said 'move your hand while your eyes are closed, I can something in you can then be aware?. That's only to # explain what is meant by awareness. You don't give gthat as a task, to sit for 5 minutes and move *har/hand one way or the other and try to become aware. They don't & and you don't, and if you give it as a task, do it yourself and find out that you don't keep to it. I see that every once in awhile. Don't give any kind of * task or suggestion unless you have

done it and you know that it functions and works and there are no trap doors into which you can fall. Then it's It does not meen it is justified because maybe allright. the person you are talking to is not like you were, but at least you have established the fact for yearself that it is a reality because you have experienced it. say it is not as yet right or justified in order then because of this of your own experience, that it might apply to someone else. Many times these suggestions that I hear about, you haven't done . I've said it a few times about Orage's Psychological Exercises, the little book about which he was so proud. I've said he hasn't done them himself. It's nice to write them up. I can writed: 1. 3. 5. 7, 9 on paper, up to a hundred even. I can say: one hundred, 2, 99, 3, 98, 4, 96--97 whatever. I can do it fast. What for You see, honesty comes into teaching when you want to convince someone that you know what you are talking about, and then it can be very simple in how you started. I think it is worthwhile every once in a while to think: how di we--did I become interested in Work? What was it then that happened What attracted me to Work! What attracted me to Gurdjieff, to All and Everything? What was it in me that responded to certain con-concepts of Ouspensky when he talked about groups in St. Petersbungs Did you believe him? Did you believe in M Gurdjieff, Mr. G.? Did you believe what you understood of All and Everything?

Did you believe every once in a while when we came -- when you came to meetings in what I was telling you? When did you become interested to want to try a statement about impartiality? You could have lived for years and years and probably have done so wht with a little bit of something in you which never would develop. There always is the necessity of a kind of an impetus that really makes it grow. If you take a grain, and you keep it on the shelf, like somethimes, we claim, that they were found in some of the Egyptian pyramids, and still sufficiently balive that they could grow out. Nothing happened during the time they were in hibernation, and you might/have several ideas of even you might say of objectivity a little bit within your own upbringing and your studies and contact with literature and what you have read, without ever being able to develop the ideas, until semething happens to strike you somewhere somehow, which gave you at that time a key. All your contact let's say with Zen, has it given And of course several of you any key about a mement? us have been interested in that, without any particular use for yourself. How often have you read or perhaps not read Vedanta? Every once in a while I'll rattle them off you know: Upanishads, I say, Ramayana, yes, SMahabharata, yes, Bhagavad Gita, yes. Have you ever read them? And then in reading, have you been arrested, and have you said, that s me ? When you read Thomas a Kempis, is it you? The Cloud of Unknowing, is that you? Do you know enough about Seneca or Cicero or Plato, Aristotle.etc..etc..etc... Whem Anaximander

did your interest start in this kind of Work regarding objectivity and a wish to practice it and starting to believe in the possibility of freedom? to settle for yourself. I'm afraid that reading All and Everything would not have done it either. You would have read it like any other kind, Gurdjieff would say, any other kind of & newspaper. And he was afraid of that and he said read it at least three times. And new then I ask you, have you done it? And how, then?/j/ And then now, what? When you look back on Work, why, why did you want to make attempts? For the building of a Soul? Or as I call it, to get rid of your headache. What is the real motivation? And why do you want to continue? Because this is the question you'll have to ask yourself when I'm not so much visible any more. And that it is up to you to find within yourself, what is it that is in me and I call my inner Life, and what is it that I hear as a cry within that something ought to be done and that I feel I have a responsibility for doing it, and what makes me so God-damned stupid that I think that I can do it already in such conditions when I'm completely engaged in ordinary life, and still I maintain andk keep on doing it against all kind of knowledge of myself that I am not successful, and that I cry, about what? That Work doesn't apply to me, or that I do not know how, or that conditions are so difficult or that my type will not allow it and all the rest? Why \$ not, when you, as I say, sit, here, and maybe you make an attempt of something in you to be aware. You see, your honesty will every once in a while force you to come to certain

conclusions, and the honesty particularly refers to the acknowledgement of your ignorance. And the meetings are exactly for that: I do not know, But if you can tell me, I'll be grateful.

Don't analyze each other too much of the nucleus. You don't know enough about out other. It is good when you hear that someone makes a statement and maybe you can not agree with it. Let it go at that. The convincing from someone even in the nucleus is not an experience for you. It's only a certain kind of knowledge which you hear about. Leave it alone until you experience, or you can verigy for yourself. DI remember in the very beginning when some of us, with Gurdjieff and with Orage, and we had a few little tasks and this and that and talking and then the 3, 4, or 5 were sitting together every once in a while and some of them were talking plready about experiences and about this and that, and I, peer me, I was honest enough for myself at least to say, but, but what? I don't get that. I don't have such experiences. I really don't know what they are talking about. Maybe, maybe I should catch up. Maybe I don't knew enough. Mabbe I don't de it in the right way. Maybe I should imitate them. Maybe I should talk like they do. I we gone though all that. I know well enough how it is, and how one sterts to judge oneself because someone else happens to have a mine, high-falutin word which sounds beautiful, or he cam quate from All and Everything, one paragraph after the other, and then in full admiration you look at him and say, but how marvelous you are. That's not the way's one works Work is in the

simplicity of yourself when your body, when it is breathing and when it is doing a few things, when it happens to walk around and goes and eats, and lifts up a finger then, and you, something in you could become conscious of that this movement, this gesture, the expression on your face, your f voice, posture. What, what is it you want to become aware of? What is it that gives you the existence of an 'I' Also again, that you forget. It is not the observation for the sake of objerving something physical moving. The reason for observation is the creation and feeding of 'I', so that 'I' starts to grow up to help you. Your arm under observation is not going to help you for your consciousness. It's only good for an unconscious state of your body to perform tasks on the Earth. 'I' is a messenger from God, and one wishes to go to a higher level. That is why the 'I' can help you. That is why in observation processes, in impartiality, in simultanifity one talks about 'I' having such attributes. And one wants to be in the presence of 'I' if you can ex -- make it in existence and create it and give it value and tell it to Work, ask it, pray for it. Not your just obs observing. When you emphabize 'I', you will emphasize a conscious behaviour of your mind. will eliminate the unconscious thoughts because you will link it up with 'I', something specials, 'I' existing. What is 'I' for you? Where is it when one talks about it?# Can it be possible perhaps at times that you want to talk very softly and slowly because you may disturb this 'I'? Maybe that what you are is not, not right in the eyes of Maybe it is not right and correct that the way you

behave. It might even be too disturbing for a relationship with 'I'. Maybe there is still in these the disturbing as an element for your unconsciousness, too much energy used up so that poor little 'I' is not being fed, and maybe you become sensitive at times, that you then hear it cry and say, 'Is that my child?'

In was right what you said about magnetic center.

No one understands a center, and surely no one understands magnetism, and it is not necessary to talk about a central gravity point of ones life because one can not, one cannot conceive of that as yet with ones ordinary mind.

So what do I suggest? for meetings, discussions? When people come give them, ? give them something. Also group III, give them something in group III. Gurdjieff and ideas of objectivity are always in the packground otherwise you wouldn't meet. You want ordinary life to be expressed in sincerity so that there is some kind of a reason why perhaps they could become interested in Work on themselves. But for a long time one can keep an gathering facts. But when it becomes a group II you have to tell them what to do with them. The time for fact gathering is over already long ago, unless you just came yesterday, that fellow. Is he sitting on a fence? Paye Push him off. Either yes or no. You come here to a group Monday to talk about Work.

Now we do that them, and we make attempts, and if you don't make attempts, den't come. There's

no necessity for anyone occupying a seat when he is still w just gathering so-called data about himself. He can do that somewhere else. The best place for him is to go to a toilet and sit. That's where he can gather data.l When he comes to Monday evening, he comes for Work, and that is the requirement of the nucleus to talk about Work in a certain description of a method with difficulties that are involved in the application of that. And to see what happens when people make attempts, and what obstacles there are and that you then can explain why, and then encourage them to Work some more, Merhaps the conditions ew were not right; prerhaps the strength wasn't there; p Perhaps the metivations were pet clear; pPerhaps there was something else that bethered them that was in the way. There are lets of ways you can help them with, but the center of discussion in group II is Work itself. In # group III it is as a background so that you whet their appetite Tell them, there is Work. There are defren--def-definite methods. There are possibilities of extricating yourself out of the conditions in which you now live. if you wish, but then you must come to another kind of a group because we can not go into detail too much in a group where there are constantly as a new influx, new people and one would have to repeat time and time again the same thing. That's why we don't talk about Work in group III. But you have to give them something. And if then there are maybe a few who, really, you might call

them worthwhile, give them a tape. It's quite allright.

Or tell them to read All and Everything, and then bring that up, and then discuss a little All and Everything in Froup III. It's a beautiful g book. You can even read a little part of it, every once in a while. Give them something to work with // but you den't have to explain about impartiality as yet. For them, they have to learn how to get knowledge about themselves because many of them don't even know enough that there is some requirement of knowledge of eneself, everywhere and always. One adds that they worke the core.

Of the Delphi temple, then it starts to go over to Froup II. When you enter through the door of the temple, that becomes a little different.

So what will you do now? This is the last Tuesday. And you have little groups. And you will think about Work. And you will think, I hope, many times about your own motivations. And you will think many times about your erdinate ordinary daily tasks and to Work in that if you can in such simplicity when you can and don't waste energy when you know it can not be done as yet. The ultimate aim is harmony everywhere and always eternally. Of course it is meant to be that way. The ultimate aim is freedom from The ultimate aim is consciousness and conscience this Earth. But we begin, and we have arroused a little and a will. wish for oneself and we sit for a little while and contemplate and look back on where we came from and look to the top of the mountain. Of course, that we keep on doing.

and here and there we pick up a crumb from the table, and then we use it. Many Tuesdays in your life. The recognition of that what is needed for Work for yourself and not to fail yourself. When the questions come up that perhaps it's a little difficult, that I hope you will have courage, and youw will went to maintain at least a level, and introduce into that a desire for freedom for your liner life. May God bless all of you. Good night.

END TAPE

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